Management Perspectives of Sikh Religion

by

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Sikhism, the fifth largest and one of the youngest religions of the world is considered as the most down to earth and practical religion of the world. It is a religion of the new age. It is an egalitarian religion which preaches a message of love, devotion, truthful living, liberty, equality, fraternity and remembrance (*Simran*) of God at all times. It is a universal faith with a message of peace and prosperity for the whole world. It is a life affirming faith with positive attitude and high spirits. It is heartfelt adoration, devotion and surrender to one God. It is a thoroughly modern and progressive religion which evolved in India as a solution to the catastrophe that plagued Indian society in the fifteenth century.

The credit goes to Guru Nanak that he introduced real reforms and laid the foundation on which his successor, the tenth Sikh Master, Guru Gobind Singh created a new nation. Guru Nanak saved his followers from those shortcomings to which the disciples of many other religions had been falling prey to for centuries. He taught the people worship of God and purity of character. In this way, he started a new religion which was simple, independent, non-communal and free from rites and rituals (Cunningham, 1994).

1.0. MANAGEMENT AND SIKHISM

Sri Guru Granth Sahib gives message for spiritual development as well as human development including management effectiveness. *Sri Guru Granth Sahib* has many treasures to contribute in different areas of management like leadership, motivation, ethics and CSR. It is a store-house of knowledge which teaches self-discipline and control as only a person who can control his mind and reactions can control/manage an organisation and people in it and attain managerial excellence.

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As long as the manager's mind remains an unconquered enemy, the manager has to serve the dictation of anger, greed, lust, illusion, etc and this may result management failure however when the mind is conquered, the manager will have no difficulty in achieving their organisational goals (Muniapan, 2007).

1.1.Sri Guru Granth Sahib helps develop the sense of service and sense of sacrifice for others which help individuals to evolve as better human beings and better organizers consequently they develop a higher and broader vision and work not for the benefit of one but for the larger benefit of all. A perfect being is described in the Sikh Scripture, as, "One who revels in doing good to others". Altruistic action and right character take precedence in the Sikh Scheme of values (Singh, 2009). The Sikh heritage reminds the spiritual seeker of the social obligations of society, namely that the spiritual guest in not only vertical but horizontal as well. The affairs of human life are essential considerations to a spiritually aware individual. The Sikh religion strives to create an ideal society that has as its basis spiritual awareness and ethical integrity. In short, Sikhism expounds the ideals of a cultured person who lives holistically with inner awareness of the Lord and with the purpose of serving the nation selflessly (Swami Ram, 1986). Thus, the present study, Management Perspectives in Sikhism is an attempt to find out the wisdom and sagacity of the Sikh Gurus and Sikh Scripture *Sri Guru Granth Sahib* in the light of management paradigms of today.

A large number of studies have been conducted by scholars and researchers on different aspects of management perspectives through spirituality in India and abroad.Some of these are reviewed as under:

2.1.Upinderjit Kaur (1990) in her published Ph.D thesis *"Sikh Religion and Economic Development"* assessed the role of the religious factors in economic development with particular focus on Sikhism. The study is inter-disciplinary in nature and the researcher has tried to present a critical evaluation of the basic tenets of the Sikh community and the incentives/disincentives which they provide for economic development. The study analyzed the relationship between Sikhism and economic development by studying Sikh religious system, the scriptural value system, the institutional framework and the operational value system as the main parameters. The researcher found out that non-economic factors have a decisive influence on economic development. In other words, religious beliefs and values influence the economic system by putting an indelible impact on the ethos of an

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economic system. It is concluded that Sikhism is supportive of forces of progress as it is a life-asserting, world–affirming, progressive, active and egalitarian religion and the Sikhs because of their entrepreneurial and progress oriented character have been playing an important role in the country's economic growth.

2.2.Kuldeep Singh (2002), in his paper titled, *"Business Ethics in Sikh Tradition",* claimed that Sikhism sets very lofty moral standards for its adherents to follow and gives high ethical values to run the daily affairs. The objective of the paper was to develop the moral standards and code of conduct for business based on the wisdom of *Sri Guru Granth Sahib* (Sikh Scripture). The study asserts that Guru Nanak founded Sikhism when other religions were failing to provide right direction to the people. The author has quoted many hymns/verses from *Sri Guru Granth Sahib* to depict the ethics to be adhered to by the business community.

The findings suggest that on the basis of virtues emphasized in *Sri Guru Granth Sahib*, a Sikh businessman is to make sure that his business ethics are not in conflict with the value system of Sikh religion. He is to share his earning with his fellow beings in the spirit of responsibility and not as charity, he should treat every employee equally irrespective of caste/creed/age/gender, he should not cheat, lie, bribe, indulge in black marketing or hoard money and he should not deprive anyone of his/her due share or wages. The analysis of Sikh ideology further suggests that an employee should also do his job sincerely with the objective of serving humanity, and not to earn money to become rich or to boss over others. The researcher concludes that *Sri Guru Granth Sahib* can become the basis of character building for a Sikh as Sikhism gives a most ethical system for proper conduct of business as well as other professions**.**

2.3.Dharminder Singh Ubha (2007) in his paper, "*Corporate Governance: Solutions through Indian Spiritual System",* aimed at formulating and systematizing the intuitive wisdom of the Indian Scriptures in the field of ethics in corporate governance. The objective of the paper was to study the major religious scriptures of India, namely- *the Bhagwad Gita* and the *Sri Guru Granth Sahib* to explore values and ethics based business principles and practices needed for good corporate governance. The paper systematically dealt with the topic by discussing the concept of corporate governance ethics, role of ethics in corporate governance, and then the role of the vast knowledge of scriptures in corporate governance. The paper suggested that the value and other norms provided by the Indian scriptures can be inculcated in the ways of the corporate world since ethical corporate governance is

the pre-requisite of any business house.

The study depicts that all the ideals of corporate governance like truthfulness, justice, temperance, courage, humility and contentment are dealt with in *Sri Guru Granth Sahib.* The conclusion of the paper was that if corporate governance is sprinkled with ethics and values, the result will be the overall well-being of people, corporate world and society, at large.

2.4.Gurwinder Kaur (2008), in her book, "*The Concept of Ideal Man in Guru Nanak Bani",* did an exhaustive and analytical study which was aimed at developing a philosophical and systematic concept of a perfect man. The intention of the study was to develop the concept of an ideal man with reference to Guru Nanak's poetic compositions *Siddh Gosht* and to draw a contrast between the *gurmukh* and the *siddh*. According to the researcher, Guru Nanak's poetic compositions depict man as a dynamic personality who should be an embodiment of spiritual and social virtues. He should be perfect from within and identify his interests with those of the whole humankind and his attitude towards life should be full of dynamism, optimism and welfare of other beings.

The comparative analysis of the *gurmukh* and the *siddh* ideal man found that *gurmukh* should be a synthesis of spiritual and material values in which the material values are not ignored or negated; rather they are spiritualized with the revealed hymns of the guru in the form of *shabad* whereas *siddh* renounced the world to attain emancipation. The study concludes that Guru Nanak's ideal man is truthful, contented and a symbol of temperance. Moreover, he should develop himself and other fellow beings inwardly so as to yield social equality. The foregoing review of the existing literature on the subject reveals that though the researchers have made commendable efforts on the role of religion and spirituality in the field of management yet no comprehensive study has been devoted to the management perspectives in Sikhism.

Accordingly, the present study is an attempt to examine the management perspectives in Sikhism by analyzing the life history of Sikh Gurus and studying the sacred *Sri Guru Granth Sahib*.

3.0.OBJECTIVES THE STUDY:

The basic research objective of the study is to develop and disseminate research findings for the effective management of organizations according to the divine knowledge as enunciated in the holy *Sri Guru Granth Sahib* and to explore

and construe the different managerial perspectives from the life history of the Sikh Gurus and wisdom enshrined in *Sri Guru Granth Sahib.* More specifically the following are the objectives of the study:

- To explore and interpret the lessons of managerial sagacity from the available life history of Sikh Gurus.
- To explore, formulate and systematize the intuitive wisdom of *Sri Guru Granth Sahib* for effective and efficient value-based management.
- To give suggestions for better management of organizations in the light of the life history of the Sikh Gurus and the philosophy of *Sri Guru Granth Sahib.*

4.0.Methodology:The study is exploratory in nature and is based on secondary information that has been obtained from existing literature and holy Granth Guru Granth Sahib Ji

5.0.Discussion: **Lessons of Managerial Sagacity from the Life History of Guru Nanak Dev:**

Guru Nanak Dev was the first leader of the Sikhs and so enigmatic was his personality that even after 543 years, he has a large following and people still look upon his word and seek guidance from his preaching and his life stories. Guru Nanak Dev was an embodiment of acumen, judiciousness, compassion, devotion and truth. He taught the profoundest truths, using metaphors and symbolic presentations. He was apostle of love and modesty. By his magnetic and charismatic personality, he mesmerized millions of people in his lifetime. He was respected alike by Hindus as well as Muslims. A couplet became very popular in the Punjab- Baba Nanak, the great man of God. The *Guru* of the Hindus and the *Pir* of the *Mussalmans* (Duggal, 2010). He was a great visionary and leader and was not scared to try anything new and unique in his time.

5.1 Clear Plan and Vision:

At a time when there was communal disharmony and rulers and emperors repressed and exploited the common people, Guru Nanak Dev came with a mission to disseminate the spirit of universal brotherhood. He envisioned a classless and casteless society and planned to introduce an independent and distinct spiritual system. Guru Nanak Dev believed in one God and took this message far and wide.

He travelled in all four directions - North, East, West and South- under a specific and lucid plan and mission, spreading the message of peace, compassion, righteousness and truth, and enhancing the following of Sikh religion. So intense was his conviction in his mission that when Daulat Khan, his old employer, stopped him from proceeding for the third journey, Guru did not go back on his plan. Guru said, "I cannot stay till my soul tells me to. I hear an inner voice telling me to go and I must obey" (Dhillon, 2010). He **was an original thinker and believed in thinking innovative, thinking different and thinking socially relevant.**

5.2. Effective Communications:

To spread the message of brotherhood and peace, Guru Nanak Dev travelled all over the country and even outside it and used **interactive approach** for conversing with the people. He used the folk idiom and language to convince the people who came into his contact.

5.3. Structured the Congregations:

Guru Nanak Dev organized Sikh societies at places he visited with the assembly places called *Dharamsalas* where Sikh congregation and religious gatherings of the followers were held. A specific program was followed in the *Dharamsalas*, in the morning, *Japji* (His first writing) was recited in the congregation and in the evening *Sodar* and *Aarti* were recited. Food was also served here to the poor. The first known centre set by Guru Nanak Dev was the abode of *Sajjan* (a cheat), which he was previously using for looting innocent travelers but *Guru* evoked his spiritual conscience by his discourse and transformed him into a real '*Sajjan*' which in English means a thorough gentlemen (Duggal, 2010). **He created synergy and remained polite even with his opponents.**

5.4. Path of Truth and Enlightenment:

Guru Nanak Dev carried the torch of truth on his voyages and enlightened people who were suffering out of hatred, falsehood, greed and hypocrisy. He travelled and taught through practice and precept. On the banks of river *Ganga,* he cautioned people offering water to their dead ancestors in the region of Sun to quench their thirst, against false rituals and superstitions and directed them to

follow the path of truth and enlightenment (Loehlin, 1958). He appealed the people as one of them and not as a superior to them.

5.5. Philanthropy/Concept of Social Responsibility:

Guru Nanak Dev asserted the importance of helping the needy and the poor. He himself always helped the poor and he served food to them. Guru asserted that helping the destitute by activities like feeding the hungry and providing clothes to the naked makes the donor a recipient of God's grace, and emphasized that such donations should be made out of one's honest earnings. He opined that even the receiver should not be greedy and accept only what suffices to fulfill his needs, and no more. **He emphasized the concept of sharing out of honest means and dissuaded the notion of earning through unfair means and then offering a part of it as charity or penance.**

5.6. Honest Means of Living:

Guru Nanak Dev encouraged honest work and living and condemned exploitation of human and natural resources. Guru Ji declared, "He alone, O Nanak, knows the way, who earns with the sweat of the brow and then shares it with others" (SGGS, p-1245). During one of his travels, he preferred to stay with *Bhai Lalo*, who was a low caste artisan, as he earned his living in a just way with his own labour and efforts, declining the invitation of a high caste rich landlord, *Malik Bhago*, because the latter lived by exploiting the poor and committed atrocities on them, snatching away their shares and abusing the power he possessed (Dhillon, 2010). So he associated himself with the lowest of the low.

5.7. Re-engineering of Personalities:

Guru Nanak Dev never ignored or out-casted people who did not possess good personalities but worked to reform and re-engineer them and was able to transform them into fine individuals. He transformed into gentle folk people like *Sajjan*, the cheat, *Malik Bhago*, the exploiter of the poor and the downtrodden, *Nur Shah*, the practitioner of black magic, *Kauda,* the head-hunter, *Duni Chand,* the hoarder of wealth, to quote a few (Ghatage,2005)

5.8. Equality of Mankind:

Guru Nanak Dev gave the message of equality of mankind. He taught that God has created the universe and he is everywhere and in every being. So, one cannot discriminate people on the basis of caste and creed etc. when God has

created them as equals. He introduced the practice of community kitchen where people from all castes and creeds sat together to eat without any distinction of social hierarchy. According to the Guru, all human beings had the light of the Lord and were the same and only by subduing one's pride and ego, could one see this light in all.

5.9. Cultivation of Inner Strength:

Guru Nanak Dev accentuated the value of virtues of the human character and advised control of vices. The vices like ego, anger, greed, lust and vanity can be conquered through self-examination and self-realization. He said, "See the brotherhood of all mankind as the highest order of Yogis; conquer your own mind, and conquer the world" (SGGS, p-6). He urged all the people at all the places to overpower their minds and abstain from the evil practices. It is our obsession with self-love, greed, sensuous pleasures and a grabbing mentality which make our life and society around us full of sorrows and suffering (Tarlochan Singh, 1998).

5.10. Succession on Merit:

Guru Nanak Dev was kindhearted and sensitive but was not swayed by the emotions and sentiments that is why he took a novel initiative when he conferred the command of Sikhism to *Bhai Lehna*, a devout Sikh, in preference to his own sons, *Baba Sri Chand* and *Baba Lakhmi Das*. By this move, he brought home the fact that transfer of seat should be based on the attributes of the character and not merely hereditary. He wanted the continuity of the basic thought and philosophy so as the movement started by him could continue for the times to come.

5.11. Model of Moral and Ethical Living:

Guru Nanak Dev cultivated his lands and also continued with his mission and preaching after the travels. He gave the model of uprigtheous living where he called upon his followers to attend to their families and social duties, and do good to others, yet mediate about God at all times. Guru Nanak Dev says, " A person can lead an ideal life as a householder (*grihasti*) doing his normal activities, while being deeply soulful and absorbed in contemplation and devotion to God. The seeker or learner - a Sikh - must attend to his familial and social duties, and do good to others, yet have his own being in God" (Ahluwalia, 2007).

6.0. Lessons of Managerial Sagacity from the Life History of Guru Angad Dev:

Guru Angad Dev was instrumental in taking Sikhism from its infant stage to the next stage. He laid the foundation of a Sikh community that was pious, educated and enlightened. Guru Angad Dev motivated his Sikhs to follow the path where enlightenment could be achieved through service and good actions, devotion and worship of one God. In his own style, Guru Angad Dev was able to take Sikhism to its pinnacle.

6.1. Harmony between Thought and Action:

Guru Angad Dev was a spiritual teacher and a man of action. He opined that there should be harmony between thought and action and purity in life. He sermonized, "Doing something unwillingly or doing under pressure from someone, does not bring either merit or goodness. That alone is a good deed, O Nanak, which is done by one's own free will" (SGGS, p-787). He further elaborated, "Mortals are known by their actions; this is the way it has to be. They should show goodness, and not be deformed by their actions; this is how they are called beautiful. Whatever they desire, they shall receive; O Nanak, they become the very image of God" (SGGS, p-1245).

6.2 Upliftment of Society/ Empowering People:

Guru Angad Dev popularised the script of *Gurmukhi* for the masses. He created a separate and distinct identity of the people by giving them their own language, thus making them knowledgeable for unhampered growth and development. This helped to raise the morale of the downtrodden and secured the unhindered development and expansion of Sikhism. Hymns of the Gurus are expressed in *Gurmukhi* script and deliver the true meaning and message of the Gurus without the scope of biased interpretation. As no country, organisation or mission can succeed without the advancement of the society, so their education is essential.

6.3 Emphasis on Physical and Spiritual Growth:

Guru Angad Dev **gave immense attention to the education of the children and opened many schools for their instruction and thus increased the number of literates.** He motivated people to lead healthy lives. He advocated that higher goals can be attained in life if one is physically fit, as a sound mind can

exist only in a sound body. **For the youth, he started the tradition of** *Mall Akhara***, where physical as well as spiritual exercises were held.**

6.4. Women Empowerment:

In the times when women were not allowed to move out of their houses, Guru Angad Dev gave equal status and freedom to his wife, *Mata Khivi.* She worked along with Guru Angad Dev and enlarged the role of women in the court of the Guru. Her role was unique and revolutionary because women were usually not seen in the forefront of the society.

6.5. Egalitarianism:

Guru Angad Dev furthered the mission of the first Guru of casteless and classless society in which no one was superior or inferior to the other. He advised his followers to desist from vices of greed or selfishness since these forced one to impinge upon the rights of others. The institution of free community kitchen, *langar*, was maintained and developed by Guru Angad Dev and his wife personally worked and supervised the community kitchen to promote the acceptance of social equality. He also tried to reduce the gap between the rich and the poor.

6.6 Fearlessness:

Guru Angad Dev taught the people to lead a righteous and fearless life by guiding them to fear only God, instead of kneeling before men. He motivated people by his own example and put a new life and spirit in them by aligning himself with the down-trodden and less fortunate people. He said, "Those who have the Fear of God, have no other fears; those who do not have the Fear of God, are very afraid. O Nanak, this mystery is revealed at the Court of the Lord" (SGGS, p-788).

6.7 Ethics of Honest Work:

Guru Angad Dev did not live on the donations of followers but earned his living by twisting coarse grass into strings used for cots. A common fund was created for offerings by the followers. Guru Angad exemplified the ethics of honest work and selfless service, contributing all of his earnings to the community kitchen.

6.8. Sustainability of the Mission:

Guru Angad Dev was the torch bearer of the first Guru and travelled widely and visited all important religious places, preaching the ideals of Sikhism. He launched a number of new centers of Sikhism and thus strengthened and crystallized its base. In this phase, Sikhism established its own separate religious identity. **He also collected the facts about Guru Nanak Dev's life from *Bhai Bala* (Guru's Accompanist) and wrote the first biography of Guru Nanak Dev and was, thus, instrumental in spreading his ideals. The ruler of that time, King Hamayun, visited the Guru to seek his blessings.**

6.9 Devotion and Obedience to the Master:

Guru Angad Dev was an epitome of devotion and selfless service. Guru Nanak Dev chose Guru Angad Dev as his successor over his sons after testing his devotion, dedication, perseverance and patience. There are many anecdotes of these tests where he excelled and Guru Nanak Dev's sons and his other followers failed to show obedience, loyalty and devotion. Once, when, Guru Nanak Dev asked his Sikhs and his sons to carry three bundles of grass, which were wet and muddy, for his cows and buffaloes, Guru Angad Dev was the only one to obey the master and carried the grass bundles on his head without bothering that his clothes were getting soiled. Guru Nanak Dev was satisfied with Guru Angad Dev's devotion and bestowed upon him the Guruship. To this day, Sikhs consider the three bundles as important symbols of spiritual affairs, temporal affairs and the Guruship (Duggal, 2010).

6.10 Meritorious and Impartial Succession:

Like Guru Nanak Dev, Guru Angad Dev and the successive Gurus selected and appointed their successors on merit. The Gurus were judged on their spiritual vigour and aptitude to fulfill the responsibilities of the mission.

7.0 GURU AMAR DAS:

Guru Amar Das, the third Sikh Guru, institutionalized the free community kitchen called *langar* among the Sikhs. He preached the equality of people and tried to encourage the idea of women's equality. He tried to free women from the practices of *purdah* (wearing a veil) and advocated strongly against the practice of *sati,* the ritual of a Hindu woman burning herself alive on her husband's funeral pyre. He was known for his commitment and dedication to the service of the Guru.

Lessons of Managerial Sagacity from the Life History of Guru Amar Das:

Guru Amar Das was a model of benevolence and kindheartedness. His teachings were simple. He advocated, “Do good to others by giving good advice, by setting a good example and by always having the welfare of mankind in your heart” (Dhillon, 1999). He gave the perfect style of leadership implying that a leader should always be there for his followers guiding by precept and practice with the general well-being of all as essence of all decisions.

7.1 Concept of *Pangat* and then *Sangat*:

Guru Amar Das possessed strong organisational skills and he systemized the organization of community kitchen in a very meticulous way. He made it mandatory for each of the followers and visitors to first have food from the free kitchen, *langar,* and then join the congregation, *sangat.* Even Emperor Akbar had to abide by this rule. Emperor Akbar sat for *langar* with the common man and then was allowed to join the congregation and meet the Guru. He was impressed with this system. Guru Amar Das persuaded Akbar to waive off toll-tax (pilgrim's tax) for non-Muslims while crossing rivers *Yamuna* and *Ganga* and Akbar did so (Ghatage, 2005).

7.2 Established the Sikh Administration System:

Guru Amar Das established the *Manji* System to propagate Sikhism in a logical and planned way. He divided Sikh congregation areas into 22 *Manjis* and a local preacher was made in-charge of each *Manji*. He trained the group of 146 followers, out of which 52 were women, to attend to the spiritual needs of the people. He also appointed preachers called *Masands,* who went across the country to spread the gospel of Sikhism. He specified the code of conduct for and importance of these messengers in the following words, "He alone is a selfless servant, who serves the True Guru, and walks in harmony with the True Guru's Will. The True Shabad, the Word of God, is the True Praise of God; enshrine the True Lord within your mind. The Gurmukh speaks the True Word of Gurbani, and egotism departs from within. He Himself is the Giver, and true are His actions. He proclaims the True Word of the Shabad. The Gurmukh works, and the Gurmukh earns; the Gurmukh inspires others to chant the Naam. He is forever unattached,

imbued with the Love of the True Lord, intuitively in harmony with the Guru" (SGGS, p-753). It was taken as a great step in decentralization.

7.3 Prohibited the Practice of Baseless Rituals:

Guru Amar Das lifted the status of women and prohibited the evil practices of *Sati* (the immolation of the wife on her husband's funeral pyre), *Parrda* (veil to cover the face), female infanticide and such evils. He advocated widow re-marriage much against the ways of his time. He envisioned an equal status for women folk and worked for it. He braved the criticism of the so called high-class people for prohibiting baseless and biased rituals of the time.

7.4.Embodiment of Compassion:

Guru Amar Das maintained his cool even when incited. He displayed sweetness and humility in all circumstances. Once when Datu, son of Guru Angad Dev, who was frustrated for not getting the *Gurushi*p, kicked Guru Amar Das with his foot when he was seated on *Gurgaddi, the* Guru did not utter even a single word of anguish. Rather, he sympathized with him saying that his foot must have been hurt by his hard bones. Guru Amar Das always displayed compassion, empathy and kindness towards others (Duggal, 2010).

7.5.Passionate and Zealous Worker:

Guru Amar Das adopted Guru Angad Dev as his spiritual guide at the ripe age of 62. He served Guru Angad Dev for twelve years with passion and zeal, unparallel in history. He undertook to fetch fresh water for the Guru's ablutions just before dawn from the river Beas, and never failed in his duty, be there rain or storm. His focus was on serving his Guru with unflinching zeal and pure dedication without any ulterior motive. He was an epitome of service.

7.6.Social Responsibility:

Guru Amar Das constructed *Baoli* (deep well) at Goindwal Sahib, Punjab having eighty-four steps as he realised that the water of the Beas river was not fit for human consumption. This not only provided safe drinking water to the people but also helped to create an eco-friendly environment. Baoli at *Goindwal* became a

Sikh pilgrimage centre for the first time in the history of Sikhism. It also helped in boosting the identity of the new sect.

8.0. GURU RAM DAS: Lessons of Managerial Sagacity from the Life History of Guru Ram Das:

8.1.Centre of Spirituality and Trade:

Guru Ram Das laid the foundation of Amritsar on 13th June, 1577 and called upon the Sikh devotees to make donations for meeting the requirements of the community kitchen and construction of a holy tank, and got overwhelming response. The Guru sent his agents to various parts of the country to collect contributions for the construction of the holy tank and maintenance of free kitchens. These agents came to be known as *masands.* The Guru was called *Sacha Padshah.* He invited traders to settle around the city and the traders gladly accepted this offer as it suited them due to Amritsar's proximity to Lahore.

8.2. Strengthened the Sikh Organisation:

Guru Ram Das was constantly in contact with the *Manjis* and they became more efficient and effective under his guidance and leadership and as a result, the number of followers of Sikh religion also increased manifold under this management.

8.3. Benevolence:

Guru Ram Das used to earn his livelihood by selling boiled grains. Being generous and benevolent by nature, very often he would freely give away the boiled grains to the needy and the poor. This attribute greatly impressed Guru Amar Das.

8.4. Reverence and Humility:

Guru Ram Das was of a very humble and mild disposition. Once when Sri Chand, son of Guru Nanak Dev, sarcastically asked him the reason for sporting a long beard, Guru Ram Das replied that it was for cleaning his feet and removed the dust off the feet of Sri Chand with it. Sri Chand was moved by this gesture and blessed him. Guru Ram Das displayed great humility and reverence and was devoid of vices of ego and haughtiness (Ghatage, 2005)

8.5. Veracity and Honesty:

Guru Ram Das advocated and appreciated veracity, sincerity and honesty. He unfailingly attended to the personal comforts of Guru Amar Das. Besdies, he was always willing to give a helping hand wherever it was needed. He won every heart with his hard labour and godliness, including Guru Amar Das himself. It was his devotion that earned him the hand of Guru's younger daughter, Bibi Bhani. Even when, he became the son in law of Guru Amar Das, he continued to be as devoted to him as ever.

9.0GURU ARJAN DEV: Lessons of Managerial Sagacity from the Life History of Guru Arjan Dev:

Guru Arjan Dev gave a distinct identity to the Sikhs by building the *Harmandir Sahib* at Amritsar and by compiling the *Adi Granth* which was later called *Sri Guru Granth Sahib*. In his martyrdom he conveyed the message to his followers that they must always face bravely the evil, cruelty, oppression and injustice. The fourth brilliant successor of Guru Nanak Dev, Guru Arjan Dev was a dynamic personality- social reformer, spiritual mentor of high order, moral disciplinarian, organizer, a great litterateur, a systematizer and a thoroughly conscious being devoted to the cause of truth on earth. Because of his accomplishments and devotion to the higher causes, he grew to be the cynosure of the people and a force to reckon with (Gandhi, 2007).

9.1 Harmandir Sahib, the Symbol of Tolerance towards All:

Guru Arjan Dev taught tolerance and respect for all religions and castes. He invited *Mian Mir*, a Muslim Saint, to lay the foundation of the Harmandir Sahib at Amritsar. The building was designed in such a way that it had doors in all directions which signified its acceptance of all the four castes and every Religion.

9.2. Compilation of the Text of Wisdom for Generations to Come:

Guru Arjan Dev compiled the hymns of the preceding four Gurus in their original form in the form of a scripture known as *Adi Granth or Pothi Sahib*, thereby preserving the treasure of great wisdom for the future generations and dissemination of the spiritual knowledge. At the same time, it threw light on the

contemporary political and social life. And most of all, he wanted to establish the credibility of the Sikh Religion as a casteless and secular society. Laced among the Hymns of the earlier Nanaks, he added his own compositions as well as the celestial utterances of Sheikh Farid, and Bhagat Kabir, Bhagat Ravi Das, Dhanna Namdev, Ramannand, Jai Dev, Trilochan, Beni, Pipa, Surdas and some others. All these saints belong to different times, beliefs, sects, and castes from high and low.

9.3 Acknowledgement and Appreciation of Effort:

Guru Arjan Dev emphasized that modest and selfless service of followers should be acknowledged. On the completion of Harmandir Sahib he honoured the dedicated and low profile disciple *Bhai Banno* for his efforts by placing the first platter of the feast before him.

9.4.Value of Good Company:

Guru Arjan Dev exemplified the value of good company because it had good a effect on the disposition of the person. He observed, "In the company of saints, man learns how to turn enemies into friends, as he becomes completely free from evil, and bears malice to none. In the company of the good, there is no swerving from the path, no looking down upon anybody as evil. Man sees all round him the Lord of Supreme Joy, and freeing himself from the feverish sense of self, abandons all pride. Such is the efficacy of fellowship with a holy man, whose greatness is known only to the Lord: The servant of the ideal is akin to his Master" (SGGS, p-271).

9.5. Protector of Needy and Healer of Sick:

Guru Arjan Dev always heeded to the needs of the sick, the poor and the helpless. He took special care of the lepers who were treated as outcastes by the society and not cared for even by their own relatives. He personally took care of the lepers and provided them with medicines and dressings. All the Sikhs followed the example of the Guru and assisted him in the care of leapers.

9.6.*Masand* System and Concept of *Daswand*:

Guru Arjan Dev reorganized the system of *Masands* (missionaries) and directed his followers to contribute one-tenth of their earnings for the social and religious causes which was collected by the *Masands*. The concept was to share

earnings of the more fortunate people with the less fortunate people and spread prosperity amongst all.

9.7.Cultivation of Skills:

Guru Arjan Dev called upon his followers to learn horse riding to effectively fight the battle of freedom against the onslaughts of Emperor Jahangir as he could visualize the impending times. He encouraged them to take up horse trading as a profession. He wanted his followers to be ready for all types of contingencies and situations.

9.8. Humility in Character:

Guru Arjan Dev emphasized the worth of humbleness and humility. He opined that people should not let pride and ego overtake their good sense. Guru Arjan Dev said, "Among all persons, the supreme person is the one who gives up his egotistical pride in the Company of the Holy. One, who sees himself as lowly, shall be accounted as the highest of all. One, whose mind is the dust of all, recognizes the Name of the Lord, Har, Har, in each and every heart. One who eradicates cruelty from within his own mind, looks upon the entire world as his friend" (SGGS, p-266).

9.9. Personification of Tolerance:

Guru Arjan Dev was an epitome of religious tolerance. Emperor Jahangir could not tolerate the rising fame of Guru. He ordered Guru to remove certain passages from the Adi Granth, which he felt were objectionable to Muslims. On the Guru's refusal to do so, he tortured the Guru but the Guru bore all the torments calmly. He did not utter even a sigh of grief. Neither did he express any anger against those who were torturing him. He remained engrossed in the divine remembrance of God and repeated, "Sweet is your will, O God; the gift of your name alone I seek." (Duggal, 2005)

10.0.GURU HARGOBIND :

Guru Hargobind transformed the Sikhs by introducing martial arts and weapons for the defense of the masses. He put on two swords - one signifying *miri*, temporal power, and other *piri*, spiritual power. He donned the attire of a soldier to fight against the atrocities of the Mughal rulers. He fought four battles with the Mughal rulers who were forcing people to convert into Muslims. He was imprisoned

in the fort of Gwalior for one year. When he was released, he insisted that his 52 fellow prisoners, who were Rajput kings, should also be set free. To mark this occasion, the Sikhs celebrate *Bandi Chod Divas which coincides with the famous Indian festival, Diwali*. He also built the Akal Takht in 1608 at Amritsar in Punjab.

10.1.Lessons of Managerial Sagacity from the Life History of Guru Hargobind:

Guru Hargobind was very brave and benevolent. He was innovative and daring as he introduced the concept of saint-soldier and was known as True king, *Sacha Patshah*. Guru Arjan Dev trained Guru Hargobind in languages, philosophy, astronomy, medicine, science and public administration, along with training in martial art and horse-riding. He became popular for his concern for the underprivileged and the vulnerable.

10.2.New Turn to Sikh Way of Life:

Guru Hargobind was a great innovator and changed with the changing times and situations. He converted saints into saint-soldiers, thereby giving a new turn to the religion of Sikhism. He set upon the mission of making Sikh community brave and self-reliant and preparing his followers against tyranny and oppression. He girded two swords, one symbolizing the spiritual authority (piri) and the other temporal power (miri) (Bhalla, 2002). He directed of his saint-soldiers to be highly cultured, morally virtuous, using the sword only for protection of righteousness and for self-defense

10.3. Defined Seat of Temporal Authority:

Guru Hargobind built *Akal Takhat*, the supreme seat of temporal authority, in the Harmandir Sahib complex. At this seat, he deliberated on secular matters and specified that Golden Temple was for spiritual guidance. Here the Guru held his court, received envoys, settled disputes, administered justice and decided matters of military strategy and policy (Jugraj Singh, 2009).

10.4. Combat Oppression and Injustice:

Guru Hargobind opined that one should not initiate the fight but when faced with injustice and oppression, one should take appropriate reaction. This was the reason Guru Hargobind resorted to a new way of life. When questioned about his move, he reasoned that in the changing times, the poor and the downtrodden need to be protected. Bhai Budha, too, on seeing the young Guru in military harness mildly remonstrated him. The Guru replied, “It is through thine intercession I

obtained birth; and it is in fulfilment of thy blessing I wear two swords as emblems of spiritual and temporal authority. In the Guru's house, religion and worldly enjoyment shall be combined- the caldron to supply the poor and needy and the scimitar to smite oppressors" (Macauliffe, 1989)

10.5.Emphasis on Military Training:

Sensing the hard times ahead and on the instruction from his father, Guru Arjan Dev, Guru Hargobind started training his followers in martial art and directed them to donate horses and weapons along with donations to free kitchen. He laid down a strict routine for himself and his soldiers, starting from prayers in early hours of the morning; then proceeding to exercise and practice of martial art and horse-riding. He was a strict task master and was highly disciplined.

10.6. Considerate and Empathetic:

Guru Hargobind's encouragement to his Sikhs to be well versed in physical and weapons training made Emperor Jahagir insecure and he ordered the imprisonment of the Guru. But later realizing his mistake, he ordered release of the Guru to which Guru Hargobind refused and asked for release of unjustly imprisoned kings along with him, thereby showing his concern for others.

11.0. GURU HAR RAI:

Lessons of Managerial Sagacity from the Life History of Guru Har Rai:

Guru Har Rai was compassionate and merciful and possessed the knowledge of medicine. Keeping pace with the times, he furthered the military traditions and kept 2200 mounted soldiers at all times. Guru Har Rai was well versed in languages, swordsmanship, archery and horse-riding. He was a pious, polite and soft-hearted person and dedicated his life to the service of mankind and was always immersed in the meditation of God's Name.

11.1. Environmental Sensitivity:

For every sapling he trampled upon by chance, Guru Har Rai used to a plant sapling. He was sensitive since childhood. Once as a child while he was walking through the garden, a delicate branch with flowers got entangled to his flowing dress and some flowers got trampled. Guru Har Rai's heart was pained by this incident and he became conscious of his surroundings.

11.2. Humanitarian Service:

Guru Har Rai used to tend the sick. For this purpose, he started a dispensary and employed two physicians. This facility was available to all free of cost. The medicines were prepared from the herbs brought from mountains. This fact became famous far and near. Once when Emperor Shah Jahan's son, Dara Shikoh, got sick, he was cured by Guru Har Rai.

11.3. Self-dependent:

Guru Har Rai believed in self-dependence and self-reliance in the running of his missions. Once when Dara Shikoh offered some land for community kitchen, Guru Har Rai politely refused the offer, saying that with the grace of God, the coffers of the community kitchen will always be sufficiently stocked.

11.4. Prerequisites of Good Governance:

Guru Har Rai while advising the kings of hill states on the art of proficient and efficient governance stated the prerequisites of good governance. *He preached to the Kings,* "Do not show off just because you are kings. It is not good to trouble the people. Do not run helter-skelter, because you have got the power. Do not ruin everything in lust. People are the roots of a kingdom. Do not axe the roots. The kings, who harass their people, only hurt their roots. The revenue income should be used for the welfare of the public. Dig wells and ponds, open schools and construct choultries. One should work for the religion" (Ghatage, 2005).

11.5. Trust in Followers:

Guru Har Rai, while assigning tasks to his devotees, trusted them completely. He used to give clear and elaborate instructions for carrying out the work assigned. He had a sincere devotee, *Bhai Gonda* who had the disposition of a saint. Sending him on a mission Guru said, "O *Bhai Gonda*, go thou to Kabul, instruct the Sikhs there in the worship of the true Name, and preach the Sikh faith. Feed holy men and pilgrims with offerings thou receive, and send what remaineth for the maintenance of my kitchen. These are thy duties, and I am confident that thou wilt discharge them" (Macauliffe, 1989).

12.0 GURU HAR KRISHAN:

Lessons of Managerial Sagacity from the Life History of Guru Har Krishan:

Guru Har Krishan was a person of confidence, astuteness and intelligence. Even though he attained Guruship at a very tender age, he commanded great respect and reverence of devotees of the Sikh religion and general masses due to his enigmatic personality. He dedicated his life for the well-being of the people.

12.1. Born Leader and Divine Spirit:

Guru Har Krishan was a divine leader bestowed with intelligence, mature wisdom, compassion and well-being of people at heart. Bhai Santokh Singh observes that Guru Har Krishan, though small in age, was like the sun, which may look small in early hours of the day but emits light everywhere. Once when he was in Delhi as guest of Raja Jai Singh, he visited the emperor's court. The emperor, wanting to test the Guru, offered him two large trays. One of these displayed ornaments, clothes and toys and the other had in it a holy man's cloak. Guru Har Krishan declined the tray containing ornaments and clothes, and accepted the one containing the cloak. The emperor was convinced of his holiness and spiritual-being.

12.2. Intelligence and Astuteness:

Guru Har Krishan was very intelligent, sharp and famous for his intellect. Raja Jai Singh and his Queen planned to test his intelligence and mental ability and according to one of the versions, Raja Jai Singh requested him to identify the real queen out of the differently dressed ladies present there. Guru, due to his sharpness of mind and astuteness, could easily recognize the Queen and at once went to a lady dressed as a maidservant and sat in her lap. This lady was the real queen and she bowed to the great Guru in reverence.

12.3 Confidence:

Although of very young age, Guru Har Krishan emitted confidence and poise. Wherever he went, he was received by the followers, devotees and others with great fervour, honour and respect.

12.4 Magnanimous Devotion to Others:

Guru Har Krishan was thoughtful, altruistic and magnanimous of nature and heeded to the sickness of others without bothering for the consequences. This was evident from his visit to epidemic ridden Delhi where he tended to people suffering from small-pox and provided solace to calm their anguish. Consequently, he succumbed to the disease and left this world at the age of only 8 years.

13.0. GURU TEGH BAHADUR:

Lessons of Managerial Sagacity from the Life History of Guru Tegh Bahadur:

Guru Tegh Bahadur travelled far and wide, spreading the message of Guru Nanak Dev and dispelling superstitions and ritualistic behaviour. He visited core

Sikh communities to infuse enthusiasm and confidence in the people. He was a blend of a prophet and a martyr. His poetic verses and hymn conveyed the understanding of the veracity of a disciplined spiritual order, philosophical acumen and divine enlightenment.

13.1 Protection of Human Rights:

Guru Tegh Bahadur is a rare example of a person who laid down his life for the protection of the religious rights and faith of the people of a religion that he did not profess, though usually we find people making sacrifices for their own personal convictions and faith. He laid down his life for the human and religious rights of the Pandits belonging to the erstwhile state of Kashmir. Guru Tegh Bahadur's martyrdom was a super act of self-giving. Implicit in it were his boundless sympathy for the oppressed and his concern to secure for the people the freedom of belief. The protection of 'tilak' and 'janeu' of the Hindus meant the protection of the right of everyone to practice his/her religion unobstructed. It involves the larger issues of human rights and freedom of conscience (Harbans Singh, 1992).

13.2 Forbearance and Acceptance of Diversity of Faith and Conviction:

Guru Teg Bahadur taught the masses tolerance and acceptance of diversity of belief, faith, conviction and religious practices. He stood for the right to social and religious freedom of all. His own martyrdom inculcated in people the spirit of tolerance for other religions.

13.3 Social Uplift of the Society:

Guru Tegh Bahadur travelled to various places giving solace to the victims of the atrocities of the *Mughal* rulers. He was the messiah of helpless and hapless people of the country. He also worked for improving their living standard. The people were cowed down not only by Muslim officials but also by their poverty. The guru used the money he had brought from Assam to help the people to improve their lives. He got a number of wells dug so that they could get water both for drinking and for their fields and he got some tanks built so that rain water could be collected and stored. He brought cows and buffaloes and gave them to the poor. He also had many kinds of trees planted so that the whole area could become rich and green (Dhillon, 2010).

13.4 Settlement of Disputes through Negotiations:

Guru Tegh Bahadur was a believer of peaceful co-existence and harmony. He was instrumental in bringing peace between two kings, Raja Chankardbawaj and Raja Ram Singh. Through mutual discussions and peaceful negotiations, he was able to pacify the situation and avert war. Raja Ram Singh had gone to Assam

to lead the military campaign against the Assamese on behalf of Emperor Aurangzeb. The Guru was eager to prevent bloodshed. He managed to bring two parties together for negotiations. He was able to bring about understanding and peace between them. This was affected at a place named Dhubri on the right bank of the river Brahmpura. At that spot a high 'Mound of Peace' was raised by soldiers of the two armies, working together and using their shields to carry the earth which they needed.

13.5 Forgiveness and Mercy:

Guru Tegh Bahadur firmly advocated the virtues of forbearance and forgiveness. When Dhir Mall, Guru's nephew, attacked his house and plundered it, the Guru remained calm and reprimanded his follower, Makhan Shah, for retaliating and forgave his nephew. The Guru said, "Forgiveness is the austerity most meritorious; Forgiveness is the best of charities; Forgiveness is equivalent to the pilgrimage and ablutions. In forgiveness lies liberation. No other virtue parallels forgiveness. Forgiveness you must learn" (Harbans Singh, 1992).

13.6 Courageous and Valiant:

Guru Tegh Bahadur was an epitome of valiance and bravery. He willingly sacrificed himself, without any fear, for the protection of human dignity. Guru Gobind Rai thus writes of his father- He protected the frontal marks and sacrificial threads of Hindus and displayed great bravery in the 'Kal' age. When he gave away his life for the sake of holy men, He gave his head, but uttered not a groan. He suffered martyrdom for the sake of his religion; He gave his head but swerved not from his determination. God's people would be ashamed to perform the tricks of mountebanks and cheats (Macauliffe, 1989).

13.7. GURU GOBIND SINGH:

14.0. Lessons of Managerial Sagacity from the Life History of Guru Gobind Singh:

Rarely in the annals of human history does there appear a person capable of awakening the human heart's noblest virtues to such an extent that an entire nation dynamically expresses the finest of its inherent qualities as Guru Gobind had done. He had such an exceptional personality-matchless in character and unparalleled in attributes, striking in figure and divine in demeanor, he was the definitive saint- warrior. In battle he knew no equal; in piety he was sublime. His presence inspired awe, devotion, and valour. Poet, visionary, sage, warrior, and leader-all in one, he fearlessly rallied the valiant forces of righteousness lying

dormant within the weary hearts of his people. The strength of his moral fibre and the conviction of his spiritual and social ideals inspired the community to fulfill its noble destiny, uplifting it within a singular purpose. In the entire history of humankind, the unparalleled example of Guru Gobind Singh stands as a perennial source of inspiration for the leaders of the world (Swami Ram, 1986).

14.1 Versatile Personality:

Guru Gobind Singh was a man of many talents and attributes. He had the knowledge of classical music and played classical instruments. He was an extraordinary academician who penned his autobiography and various poetic compositions which exhibit his mastery over four languages. He was well versed in the subjects of statistics, grammar and martial arts. He was a great warrior and a meticulous strategist. He was a born genius, a great political and religious leader, a patriot, a statesman, a ruler and an unmatched general with an iron will, an unflinching faith in God and an unshakeable determination to win, on whose mind a *Dharam Yudh* (a righteous war) was uppermost. Above all, he was a reformer and nation builder, par excellence (Jugraj Singh, 2009).

14.2 Resilience in the Time of Adversity:

Guru Gobind Singh faced the reality of the martyrdom of his father with resilience and gallant audacity, never losing his emotional strength not even at the age of nine years. His followers took strength from his steel courage in the time of adversity and were able to face even the grimmest tragedy with unflinching courage. Even at the later age when he lost his sons and mother, he remained calm and poised and did not waiver from his path; nor did he let his followers lose focus and faith in their pious mission.

14.3 Motivation and Inspiration:

Guru Gobind Singh was a great motivator who made soldiers out of ordinary people. He ignited the flame of valour and unity in his followers by giving them corporate identity and distinctiveness. The formation of *Khalsa* by Guru aroused positive energy and self-confidence in his followers. He inspired them with his spiritual insight and gallantry and infused so much confidence in them that they could fight singlehandedly with an army.

14.4 Knowledge and Training:

Guru Gobind Singh during his stay at *Paonta Sahib*, a small town in the hill state of the present Himachal Pradesh, focused on educating himself as well as his followers of all ages. The followers were made to undergo vigorous physical

training, were subjected to mock battles and then had discussions about the strengths and weaknesses of their strategies.

14.5 Modesty:

Guru Gobind Singh believed in the equality of the Guru and his disciples. This is evident from the fact that after he had baptized his first five followers (known in Sikh parlance as the five '*Piaras*' or the beloved ones), he was himself baptized by the same disciples. He further declared that any decision taken by his five faithful followers will be binding on him also. The tenth Guru, Guru Gobind Singh, has reiterated another kind of spiritual equality, in that, after administering baptism to the first five entrants to the *Khalsa*, he himself partook of the same baptism which was administered to him by the former. Thus, the Guru-disciple relationship was based on equality (Avtar Singh, 2009).

14.6 Delegation of Authority:

Guru Gobind Singh delegated the authority to command the soldiers to his first five baptized faithful followers. That he did not accept the caste-based society at all is evident from the fact that even his first five followers hailed from castes which were considered low at that time and thus, infused labour class people like washer-men, barbers, and water-carriers with utmost dignity, confidence and bravery and made them the commanders of *Khalsa* army.

14.7 Defined Code of Conduct:

Guru Gobind Singh ignited the spirit of bravery and obedience in the minds of his followers. He defined the rules for physical appearance and way of living for his followers and ordered them to adhere strictly to the code of conduct. The defaulters were to be severely punished.

14.8 Well-Being of All:

Guru Gobind Singh believed in peaceful co-existence of all humanity. Once when his followers complained about Bhai Kanhaiya's devotion and service to friends and foes alike in the battlefield, Guru blessed him and elaborated that his mission was to bring respite where there was misery and despair, and comfort where there was grief and anguish because well-being of all mankind was the his core endeavour (Dhillon, 2010).

14.9 Foresight and Observation:

Guru Gobind Singh had the foresight to infer that all was not well with the working of his *Masands* and other followers. He used to keep a strict watch on defaulters to decipher any misconduct and indiscipline. After the advent of *Khalsa Panth* movement, the titles and privileges of Masands were withdrawn. He could

also foresee the terrible times ahead; so he got forts constructed to protect his stronghold, Anandpur (Sahib).

14.10 Strong Conviction and Disposition:

Guru Gobind Singh was master of many virtues. So strong was his conviction and personality that he unflinchingly wrote to Emperor Aurangzeb a letter detailing his atrocities on the masses and evoked remorse in Aurangzeb. In a letter to his children, Aurangzeb wrote, "Satguru's letter opened my eyes. I was blind with hatred for other religions. Now I am departing from this world with a heavy load of my sins. I am not able to lift even a glass of water myself" (Ghatage, 2005).

14.11 Forbearance before Reaction:

Guru Gobind Singh advised his followers to be brave but not to be the first to take arms in the face of adversity. Reaction should be the last response. Sikhism believes in Ahimsa (non-violence), but according to its own philosophy, as Guru Gobind Singh Ji says, "It is righteous to use sword, when all peaceful means fail" (Jugraj Singh, 2009). He desired his Khalsa army to be studded with certain virtues as it was the creation for the supreme purpose. Guru Gobind Singh called the Khalsa as 'an Army of the Supreme' created at His pleasure. Hence, it is based on the cardinal principles of Daya (compassion), Dharm (righteousness), Himmat (courage), Mohkam (determination) Sahib (master) which the Khalsa followed scrupulously in war and peace (Raju, 2011).

14.12 Asceticism of Mind/Self-Discipline:

Guru Gobind Singh gave the model of self-discipline. He asked his Sikhs to discipline the mind and to control vices like wrath, covetousness, lust, stubbornness and to be kind and loving towards others. He also advised them to live in moderation. He said, "Eat little, sleep little. Learn to love, be merciful and forebear. Be mild, be patient. Have neither lust, nor anger, neither greed nor obstinacy" (Kushwant Singh, 1984).

14.13 Holistic Identity:

All religions and all ideologies aspire to create a balanced, complete and holistic individual but only Sikhism has been able to achieve this forte by giving the concept of *Khalsa*, a perfect individual. For perfection in life, an individual should be a balanced blend of physical, mental and spiritual growth. Guru Gobind Singh juxtaposed the concepts of a saint and a soldier and desired his men to be

physically strong, morally disciplined, mentally knowledgeable and ethically up-righteous.

14.14 Universal Brotherhood:

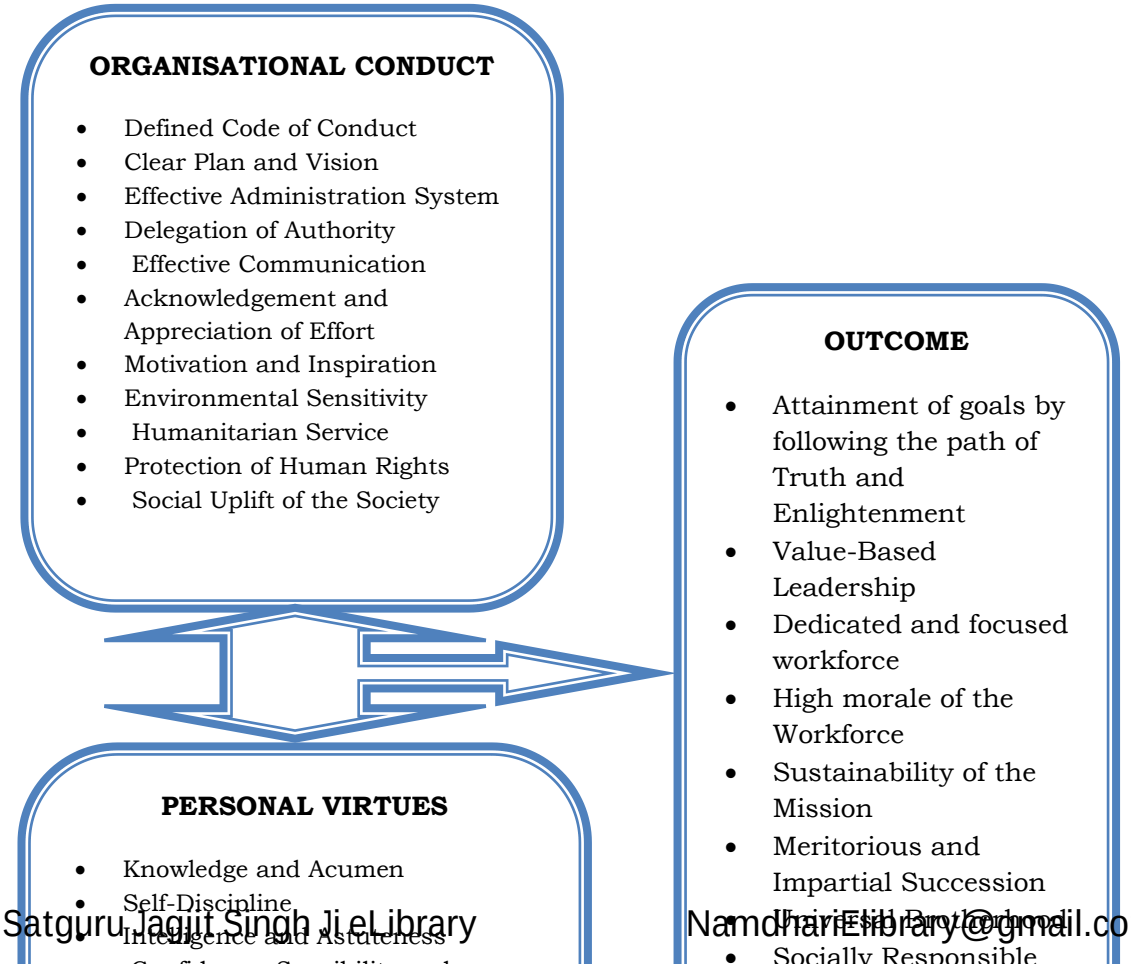
Guru Gobind Singh, like the Gurus before him, strongly believed in the concept of universal brotherhood. By creating the *Khalsa,* he removed all the demarcations of caste and creed and planted the seeds of equality in the minds of his Sikhs.

14.15 Ordained *Sri Guru Granth Sahib* as Guru/ Seek Guidance from Word of the Master:

Guru Gobind Singh took a unique step in the history of the world when he passed on the Guruship to Sri Guru Granth Sahib and instructed the Sikhs to seek guidance from the word of the Gurus as it contains the ambrosia of life. It shows the path of righteousness and way of living. Bani has come from God, it effaces all worries and anxieties" (SGGS, P-628). Knowledge illuminates the mind and cultivates wisdom.

The above analysis of the life history of the Great Sikh Gurus clearly depicts that they were the epitome of great human values and whatsoever they preached to the world at large was clearly visible in their conduct and practice. On the basis of this analysis, the following Sikh model of ethical managerial conduct can be developed:

Sikh Model of Ethical Managerial Conduct



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4.13 CONCLUSION:

The lessons of managerial sagacity from the life history of the ten great Gurus can sensitize the global business leaders towards value-based management for sustainable growth and success. Collective wisdom of the great Gurus calls for a manager to be selfless and his style to be the one which is drenched with virtues and shared values with the general well being of all as the core concern. Congruence in pious thoughts, sincere words and actions for the good of all was the greatest motivator for the followers of the Sikh Gurus so the need of the hour is for the leaders who are true to their word. Managers can build ethical socially responsible organizations by imbibing the Sikh model of ethical managerial conduct and can initiate a move to come out of the vicious circle of ailments prevailing in the society and system. It will lead to a situation where one can remain detached as the lotus in the filthy water remains detached.

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